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# *The* Masonic Craftsman

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*In This Issue: Old Age Pensions For Craftsmen?*

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**My Old Cloak of Dreams**  
By Jos. E. MORCOMBE

On a fairy loom the pattern grew—  
Of this worn, old cloak of mine;  
And gay were the threads of varied hue  
That crossed the rare design.

To the Eden of innocence it came—  
The gift of a kindly Fate;  
Ere yet the archangel's sword of flame  
Had barred the entering gate.

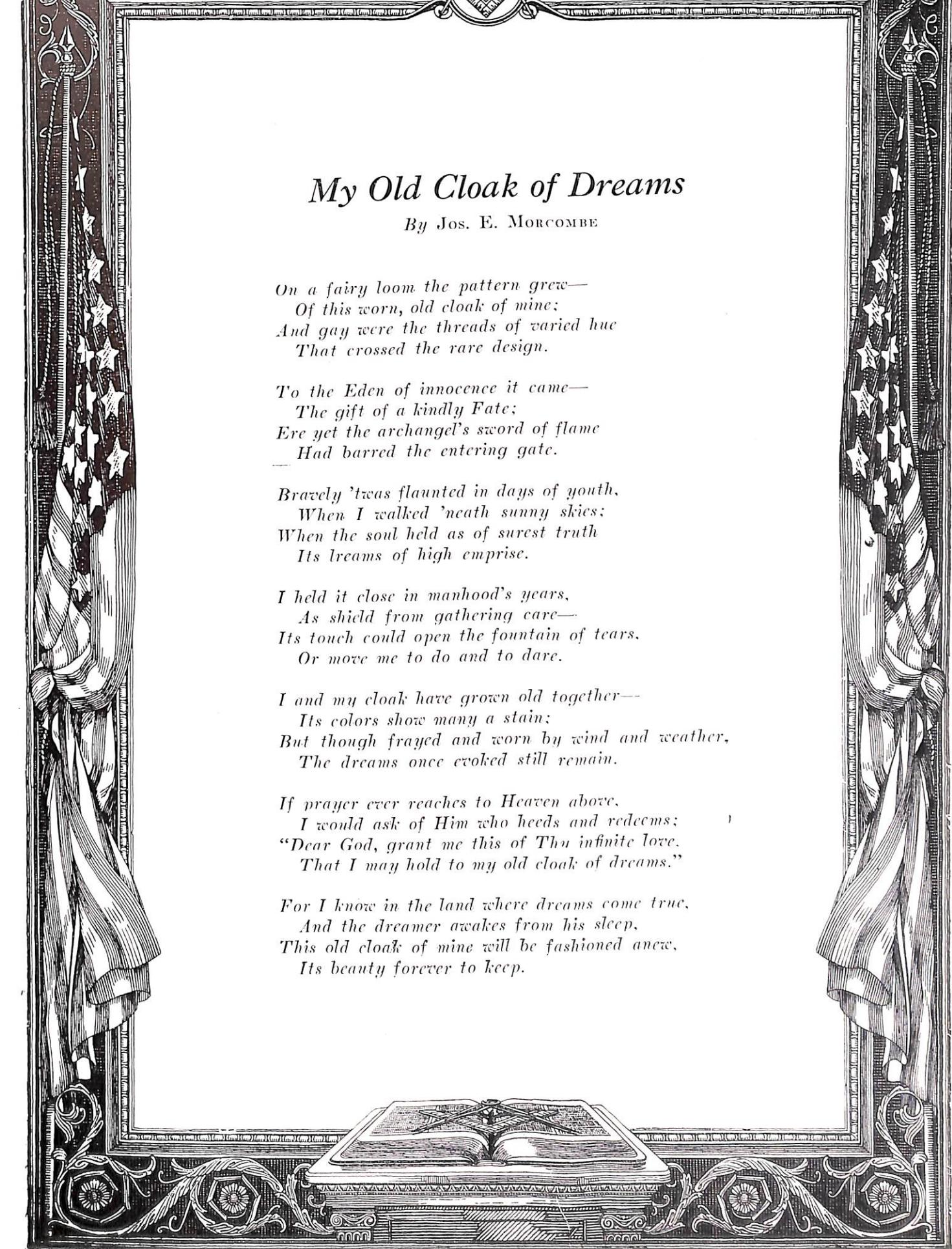
Bravely 'twas flaunted in days of youth,  
When I walked 'neath sunny skies;  
When the soul held as of surest truth  
Its dreams of high emprise.

I held it close in manhood's years,  
As shield from gathering care—  
Its touch could open the fountain of tears,  
Or move me to do and to dare.

I and my cloak have grown old together—  
Its colors show many a stain;  
But though frayed and worn by wind and weather,  
The dreams once evoked still remain.

If prayer ever reaches to Heaven above,  
I would ask of Him who heeds and redeems;  
"Dear God, grant me this of Thy infinite love,  
That I may hold to my old cloak of dreams."

For I know in the land where dreams come true,  
And the dreamer awakes from his sleep,  
This old cloak of mine will be fashioned anew,  
Its beauty forever to keep.





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**REPORTS** Few members have precise knowledge of their Lodge finances, for it is not common practise to issue these in printed form but rather to receive reports at an annual meeting and pass upon them there—in Lodge.

It would seem that the printing annually of this information would not be a heavy obligation and as all members have a stake in them an acquaintance with the statistical status of their lodge would make for increased interest and better understanding.

**CONTACT** No one with the real interests of Freemasonry in this country at heart can fail to be concerned about the apparent indifference of so many of its members.

The indisputable fact is that among almost three millions of men who have received Masonic Light—comparatively few follow up the search—the remainder being content for one reason or another to remain Masons in name only.

It is true that each member receives ten reminders each year of the fact that he is affiliated with the Craft in the form of a monthly lodge notice. These notices vary in range from a one-cent postcard giving only the most precise details as to the date, hour and Work to those of more desirable format containing in addition the doings of the lodge and report of its activities. These notices are received at home or office and in the case of the latter, compete with a hundred other communications each with a claim upon time and effort—and not infrequently finds their way into that repository of lost hopes—the waste basket—by the shortest route.

There are of course, always those regular attendants at lodge who would not miss a meeting for anything. These "old reliables" have a direct and often devout interest in the ritualistic Work but are often more interested in its terminological excellence than the larger program of Lodge work. They do serve to encourage the line, however, and are deserving of all praise for steadfastness and good intent.

The ritual, beautiful and impressive as it is, however, does not constitute all of Freemasonry. It is actually but an introduction to an immense field of service in behalf of one's fellow men—in and out of the lodge. This fact cannot be too strongly emphasized, for it is in the larger world outside that opportunity is to be found for the practise of those elementary essentials of Masonic living which justify the fraternity's existence and should form an important part of every Mason's life.

What is the solution to the problem? What can be done to interest more men in the fraternity and its purposes?

It is submitted that Leadership is needed. Not the stereotyped repetition of worn-out post-prandial platitudes, nor the vapid vaporings of would-be-goods whose deeds often do not conform to their professions—but constructive leadership which tells with clarity in Lodge and out of it the purpose of Freemasonry in the world structure of society and directs the thoughts and acts of Craftsman into useful channels, pointing the way to practical use of its powerful influence in such manner as to benefit humanity generally.

There is need for every man who assumes Masonic office to keep the thought in mind that he is in large measure an executive in a great organization having as its leit motif the spread of Light and the inculcation of moral and spiritual virtues.

The values to be put upon these while imponderable, are incalculable in their weight. By them and through them the influence of the Fraternity can make itself felt in a very substantial way.

But no policy of *laissez faire* nor smug satisfaction with past performances of the Craft suffices. Life and vigor must be injected into its policies and practise. The men who now give it strength in numbers only must be made conscious of their purpose as Freemasons, otherwise the waste of time which is our most valuable possession does not justify its cost.

A broad-scale constructive program leaving out non-essentials and concentrating on something specific within the limits of the landmarks can be outlined, and with the will and enthusiastic support of every man to put it into effect lift the Craft from lethargy to leadership.

The forthcoming conference of Grand Masters in Washington might well give heed to this vitally important matter of re-vitalizing Freemasonry in the United States.

**OBITER DICTA** A well-known story asserts that Carlyle once heard a gushing young lady announce in an excess of transcendental enthusiasm, "I accept the Universe!" "She'd better," growled the sage,—a comment which puts the lady and the Cosmos into a more normal perspective.

By the same token, it is perhaps well for those of us who rail against changed and changing conditions of life in this great democracy to accept these changes

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Alfred Hampden Moorhouse, Editor and Publisher.

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MASONIC CRAFTSMAN

in a spirit of good will or as near to it as we can, for there is no blinking the fact that a different perspective confronts not only the business and professional man, but the socially-minded exemplar as well.

In a democracy such as ours there is apparently no proved way to avoid the muddling through processes to perfection. Our British brethren have no monopoly of this feature of progress. The means to the end are "the fly in the ointment." Some of them jar against the tender susceptibilities of a social consciousness which has not been toughened by the softening processes of high living standards.

Herein lies the pain of the present moment. Men see their dearest plans thrown into a discard by others apparently relentlessly determined to alter the whole complexion of society in the shortest possible time.

Trial and error may in the final analysis bring about a better-ordered system of living, but the pains attending the present accouchement of the new infant are not softened by the crude experimentations of the self-appointed administrative doctors now in charge of the case—and the doctors' bills are running up to an astronomical altitude.

Truly the price of freedom is high.

## A Monthly Symposium

### Should Old Age Pensions Have Consideration?

ALFRED H. MOORHOUSE

BOSTON

JOSEPH E. MORCOMBE

SAN FRANCISCO

WILLIAM C. RAPP

CHICAGO

JAMES A. FETTERLY

MILWAUKEE

#### ALL FACTORS SHOULD BE CONSIDERED

By WILLIAM C. RAPP  
Editor *Masonic Chronicler*, Chicago

**S**UCH assistance as is bestowed by Masonic lodges, grand lodges or individual brethren, upon members of the Craft and their dependents who are unable to care for themselves, is necessarily based upon

the needs of the unfortunate. No specific obligation in this respect is assumed by the fraternity, and every effort is made to impress this upon its members. A moment's consideration of the meager annual payments exacted from members will convince anyone that no other course is practical.

Nevertheless the fraternal impulse to minister to the wants of worthy brethren who need aid is deep rooted in the principles and practices of the Craft, and constitutes a duty or privilege of which none would seek to be relieved. It cannot, however, go beyond the reasonable necessities of the brother.

In the determination of this reasonable need all factors must be taken into consideration, which naturally include income or assistance which may be available from any source. If such a brother is the recipient of a pension or allowance, irrespective of its origin, that fact will inevitably have influence. If it be insufficient for his needs, the obligation to make additional provision for him will not be disregarded. If it be ample to relieve him from want, the moral obligation ceases to exist.

With the development of plans for social security by governmental agencies there will doubtless come radical changes in the procedure followed by private institutions for the care of the aged and the dependent.

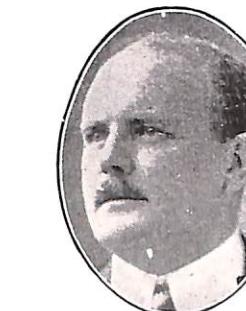
There is no immediate prospect of the abandonment of the many fine homes and orphanages conducted by Masonic institutions, which have proved to be havens for unfortunate, nor will the need for other forms of helpfulness disappear for some time to come, but in arranging for Masonic relief pensions should and will be taken into consideration.

NO PENSION PLAN NEEDED  
By ALFRED H. MOORHOUSE  
Editor *Masonic Craftsman*, Boston

**I**N any discussion at this time having to do with the advisability of considering old-age pensions as part of the Masonic program of charity the changing phases of social life in this country must be taken into account.

We have seen in very recent days a socially-conscious administration striving to put on the statute books a series of laws which have for their purpose the levelling down of all wealth-ownership by any particular class—no matter how that wealth was acquired; a redistribution of the material results of industry, intelligence and application, so that the one-third of the population to which our President refers as being below the borderline in their material possessions may be assured of a share in the abundant life also frequently referred to by the Chief Executive.

The theory of universally equal individual ownership of earthly wealth is as old as the race. Great movements in many lands have used it as a rallying cry for centuries. It involves replacement of the law of the survival of the fittest by the dogma that the world owes every man whatever his merits, an equal share in the world's wealth. To settle this question wars have been fought in the past and more will be fought in the future.



Politicians particularly are prone to make great capital out of their sympathy for the poor—voter. With tongue in cheek they vociferate eloquently and upon the slightest pretext in that behalf—at the same time favoring the increase of the creature comforts and privileges which are the perquisites of their office. They do not, as a general thing, pay taxes on their own generous salaries, nor advocate sharing their own wealth.

Just now we have the Social Security Act set up as a means of providing for the indigent in their later days through the payment after a certain age of a fixed sum monthly, from money which has been extracted from the producing element in the community. The sum now accumulating for that purpose is being used by the government for its everyday legislative commitments—in a non-productive field. The figures involved are astronomical in their proportions. The merit of the plan has yet to be proved, but being universal in its application and the law being a *fait accompli*, the money will, presumably, be used to pay for aged Masons' upkeep as well as for others not of the Craft.

The need for pensions for aged Masons (and presumably their widows or dependants) is not at this time therefore a pressing matter for action within the Craft.

Freemasonry should and will find ways to relieve distress, but by its own methods, which are not so much a publicized plan of general application, but rather through quiet but thorough investigation of individual cases and with the tact and good taste which have characterized such service in the past, bearing in mind always the self-respect and complete happiness of the individual recipient.

However much we may be desirous of giving pensions to the aged, common sense must govern, and this in full acknowledgment of the right of the heart to a say in the judgments of reason.

#### MUST BE CONVINCED

By J. A. FETTERLY

Editor Masonic Tidings, Milwaukee

As a business proposition it is difficult to understand how the subject for discussion this month can be answered other than in the affirmative. After all is said and done, Masonic relief is a tax on the Craft, paid by direct assessment, and the money thus provided must be expended carefully and wisely to the end that it be made to reach as far as possible and bring aid to the greatest number of worthy families. To do this, not only old age pensions but all other agencies that may be co-operating to bring required assistance, should be considered.

After all, the giving of Masonic relief is a business proposition, and it should be so conducted. As an academic subject for consideration, it is fine to think of Freemasonry as stepping into the breach, where necessary, and "taking up the entire slack" where lack of income, ill-health or other mis-

fortune has brought about a family crisis. No such Quixotic system has ever obtained heretofore, and it is less practical today than ever.

Old Age pensions are paid with taxes collected from an entire people, of whom Freemasons are one class. Masonic relief is paid by special taxes levied on Freemasons only. Whether the craftsman's money functions as a portion of Masonic charity or whether it is made to do the same work as a portion of the old age pension, makes no particular difference to him, as long as he knows the required relief is supplied. He should not, however, be taxed twice for the same purpose.

Public aid in the form of old age pensions cannot in the nature of things, do more than supply the barest necessities. It is then that Masonic relief steps in to supplement the other system and to bring to the needy something additional. But in deciding the amount to be supplied for these additional comforts, consideration must, of necessity, be given the other factors of the problem—including receipts from the old age pension fund and other sources.

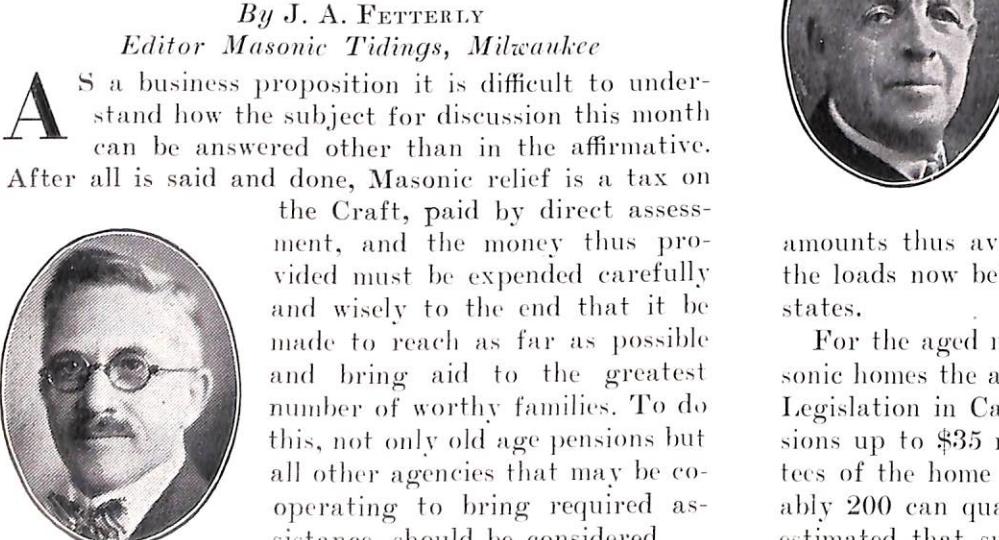
It is inspiring to think of Freemasonry as a Mother-Spirit hovering over the homes of its members, ready and able to protect that home from the intrusion of all material want! Inspiring but exceedingly impractical—very much like some of the political theories we are sometimes asked to follow.

#### SHOULD CERTAINLY BE ACCEPTED

By Jos. E. MORCOMBE  
Editor Masonic World, San Francisco

"SHOULD old age pensions be counted on in Masonic Relief?" The question thus stated is certainly pertinent, and worthy of being considered. It was touched upon incidentally in last month's Symposium, when the subject of Masonic Homes was discussed. Old age security, in all its phases, and as matter of public policy, is being closely studied in all jurisdictions, as being directly upon the problems of the fraternity. It is not expected that the meager stipends that are of state or federal allowance will suffice to properly provide for the beneficiaries. But it is also recognized that the amounts thus available will make appreciably lighter the loads now being carried by Masons in the several states.

For the aged men and women now cared for in Masonic homes the allotments reach a considerable figure. Legislation in California legislation provides for pensions up to \$35 monthly. It is estimated by the trustees of the home that "of a population of 352, probably 200 can qualify for such pensions . . . and it is estimated that such payments will reduce the annual net operating costs of the Decoto Home by some \$60,000 annually. "The argument of these trustees is incontrovertible when they add: "We are taxpayers, and our Home comes under the law. Our people are entitled to the same treatment as those in other institutions."



There are some who claim that the fraternity should not accept such "doles" for their aged and dependent ones; that to do so would be humiliating, as classing our brothers with those designated as "almshouse cases." We believe that such objectors take a mistaken view of the whole theory of the old age security movement. To our mind it represents a long-due recognition by society and the state of an obligation that has always existed. These men and women who have served their generation by lives of usefulness, have from various causes or succession of misfortunes been unable to accumulate a competency. Certainly it is their due that the sunset days of life may be for them free from anxiety, or the humiliation of being regarded as paupers, forced to exist on the crumbs of a cold charity, that belies the term. In such case the state is but paying a debt justly due.

The same general reasoning will apply to those cases of Masonic relief where the beneficiaries are cared for otherwise than in homes. The amount now allowed by the state is still too small for more than a mere existence, a single step removed from real penury. But again such an amount, coming as a right to the aged and worthy brother or his widow, would make it easier for the fraternity to add thereto, thus assuring some degree of comfort, with the retaining of self-respect.

Social security is but in its first stages, and the state must move cautiously along new lines. It will in time be generally accepted as a just and wholesome part of the social compact. Provisions will be made for more generous allowances. Then Masonic energies and means will be freed in great part, for other and equally worthy altruistic effort.

## ANCIENT FREEMASONRY

By BROTHER A. F. MILLWARD  
St. Claudius Lodge, No. 21, Paris, France

**EDITORIAL NOTE:** The following paper, an abridgement of a most interesting and scholarly paper read in Paris recently, will interest American Masons who are absorbed in the alleged Rosicrucian origin of Freemasonry. In view of the various Rosicrucian societies which are at work in the United States, it should be said that the only one which is recognized by American Masonic scholars is the *Societas Rosicruciana in the United States*, which has three active colleges, located in Massachusetts, Texas and New Jersey. The seat of the High Council is in Boston. Membership is restricted to serious-minded Master Masons of Christian faith who have contributed to Masonic erudition by articles on Craft history, symbolism and philosophy. Masons do not apply for membership, but are enrolled in the colleges through recommendation and unanimous selection of the Rosicrucian brethren. The American body, founded in 1880, is in fraternal relationship with the older Rosicrucian High Councils of England and Scotland, but does not recognize any other so-called Rosicrucian bodies in the United States or in other countries. None of the Masonic-Rosicrucian bodies issue "lessons," or makes any pretensions to possessing occult knowledge.

When the student of Freemasonry first begins to realize that Freemasonry has not been handed down to us, just as we work and conceive it today, from the time when K. S. T. was built, his faith is shaken and he feels his foot to be on moving sand. And if he then recollects that he has been told by older, and perhaps, better Masons than himself, that those things were just as he before imagined them, accompanied by the warning that certain publications were not worth perusal, he finds no courage in that until he has obtained further knowledge.

Just as nature holds her riches and will not give them up except to toil expended by the persevering strength of generation after generation, so the world

keeps her secrets of knowledge to herself until, by a slower and more patient working, human power rebuilds it—doubtless with many imperfections—by getting down to the old foundation, replacing scattered pieces and discarding those which do not fit until their moment and place arrive. But builders like doctors, disagree, and the human element is constantly struggling to unravel difficulties by endeavoring to ascertain what it is safe to accept, and what, perforce, must be discarded, and few of us are so innocently happy as to be misled with confidence by any one authority.

Let me, at once, tell you where I stand.

I am going to lay it down that Freemasonry, even as we know it today, did not originate with the building of the Temple, and probably its teaching has little, or no special connection with that edifice. It is only a convenient figure on which to hang its precepts and ancient teaching.

That it has undergone changes in its dressings from age to age, varying in its outer presentation, even extending to its written constitutions and statutes with the growth, evolution and decay of religious beliefs.

That these changes have been no more startling or sudden than the changes in the climate of the earth and parts of its configuration.

That its existence is of time immemorial.

That its object has even been to propagate the highest conceptions of life.

And that it remains what it has ever been since civilization first began, the noblest, widest, and closest band of brotherhood through time and place.

The working of our Ritual, as carried out today, can be taken back, with little serious dispute, to around the time of the so-called Grand Lodge of 1717. Different forms of working there were, undoubtedly, at that time. But previous to that period, there is a very wide range of conflicting opinion as to what Freemasonry was, and even as to what it stood for.

I would not willingly neglect any important statement made by those great masters who have given themselves to Masonic research, or make a quotation because my own, so-limited, views agree with it.

First as to the number of ceremonies or degrees worked:

Bro. Hughan says: "Before grand lodge was formed only one "Ceremony of Admission" was practised." (R. A. Masonry then introduced).

Bro. G. W. Speth says: "The system of degrees was handed down from operative times. . . . In earlier days only two degrees were worked. . . . It was not until 1723 that the present arrangement of degrees was arrived at, the old first degree being split into our apprentice and fellowcraft and the old fellowcraft became our master Mason's degree."

Bro. Roderick Baxter says: "From the earliest times the grades of apprentice, fellowcraft and master were recognized."

The Chetwode-Crawley MS. shows us that sometime before 1717 a brother was admitted to the fellowship, with only fellows present, by the master giving him the word and grip, and adds "which is all to be done to make a perfect Mason."

And we are reminded in other of the old manuscripts "there are rules which govern the master, there are points for the craftsman and apprentice."

In some lodges, sometime before 1717, there may have been only one degree worked, and the chosen may have been admitted as fellows or craftsmen, but I do not suppose that anyone can conceive an old master's existence without his having been ceremoniously installed.

But how long before 1717 this state of things existed no one actually knows, or seems to have the opportunity of definitely arriving at. How can we expect to know just what was going on immediately preceding 1717, when Masonry had outgrown the old manuscripts and charges which were a relic of periods that had their prejudices interwoven with a weakened knowledge of the past, even though they all showed reverence for God and belief in the brotherhood of man?

For more than 100 years previous to 1717 Masonry was recovering some of its lost ground which had been largely obliterated by the sands of time covering up disused paths, and by the eroding agency of neglect.

How can we expect to know the detail of their working when their "charges" did not profess to reveal it; when they were even a more secret society than we are today; and when their rituals (and they had rituals) were concealed with a more sacred gravity than today?

The so-called Ancients, who took no interest in the movements of 1717, continued the previous practice which would, up to that time, be practically universal. We have it on record, when they in turn had formed a grand lodge and had occasion to appoint a new grand secretary in 1752, the old then Grand Secretary Morgan was directed to examine the candidates for that office separately and report, we are told that, after a long and minute examination relative to *Initiation, Passing and Installation*, and General Regulations,

the choice fell on Bro. Laurence Dermott. (That "Installation" was the master's part).

Surely, it was no great innovation to make the "Installation" one of the working degrees of the growing Craft, that it might be witnessed by the ordinary body of Masons with its impressive ceremonial and powerful teaching, instead of being confined to the very few. (R. A. Masonry then introduced).

It is indeed astonishing to find as many Masons as we do with an impression, if not a belief, that real Masonry began with the so-called Grand Lodge of 1717.

Let us try to visualize their views.

Previously they think, all was dim, four London lodges of which little is known combine, when, suddenly the desert blossoms as a rose and the whole earth is engirdled by a belt of brotherhood before unknown, and this, even though it is recorded at the Masonic Union of 1813 "the differences between the Moderns and the Ancients in the three degrees were not of a very material character."

All great growths are slow, especially when associated with ethics and beliefs.

The so-called Grand Lodge of 1717 was the beginning of nothing unless, indeed, of differences and quarrels between the two sections, the one having quite as eminent and distinguished Masons as the other. But in those differences, it must be conceded by all, they conducted themselves with more dignity and forbearance than any other body of men on earth has done of which we have record.

1717 was but a revival formed by the union of two "Operative" and two "Free and Accepted or Speculative" London lodges. It may have been thought, and doubtless with very laudable intent, that such an union would strengthen themselves, and they, perhaps, hoped that all the other lodges of the country would come into line and thus would be effected a unified method of working under one guiding authority.

But it was not a grand lodge, and there is not a shred of evidence to show that it began as a grand lodge.

The union of these four lodges afterwards resolved itself into grand lodge. That was a blunder, and a grievous one, for it not only heated and magnified the differences between the two sections, but it gave rise to other grand lodges. What a pity the prime movers did not make haste slowly. It would not have taken 96 years of patient, continuous working, free from all heart burnings, to bring about a real union as effected in 1813.

One of the greatest mistakes made in reviewing the Freemasonry of the past is by those who know no difference, or will see no difference, between "Speculative" and "Grand Lodge" (1717) Masonry, and who imagine that there was a sudden transition from "Operative" Masonry (which they only recognize in its decadence) to its revivalist success "speculative" Masonry, and who seem unaware that the transition was going on some hundreds of years before so-called grand lodge Masonry.

For myself, let me at once say, I have never been able to get away from the opinion that Ashmole, though not the first Rosicrucian to assist in the re-growth of Freemasonry, has done more than any other

to assist in re-establishing the ancient art on its old foundations.

And I think it is at once apparent that but for the Rosicrucians, Freemasonry would, long ago, have been dead as the Dodo. Much as the second Temple was built on the ruins of the first, so the ancient Rosicrucians built with their learning on the old operative guilds which were only the then existing ruins of their past.

The Rosicrucians were present, and influential, at the formation of grand lodge in 1717. They were working through the long succeeding period to bring the Ancients and the Moderns together, and it was mainly their labors that succeeded in the consummation of the great Masonic union of 1813.

The Rosicrucians and the Freemasons were twin brothers with always a separate existence evolved from ancient Egypt, the center of ancient moralities and learning. The one from the ancient builders, and the other from the College of "On."

I know that, at the period to which I have been referring, a vast number of Freemasons believe that nothing like a ritual existed, but I am convinced a ritual was in existence a century before that time.

You all know that the present Biblical word is "Hiram," but the word used in the old charge, "Hiram" is the same as used in the Geneva Bible and in the Coverdale Bible as late as 1535.

The Egyptians were the first to embrace a monotheistic belief, and the Sun was the symbol of their Faith.

The Particular name of the Deity, commonly supposed to belong to the Hebrews, was derived from

there: "Nuk-pa-Nuk" or "I am that I am."

The Basis also of the very Commandments were derived from the same place for there is nothing in them but what is grounded in the 42 Mortal Sins to be avoided. The Book of the Dead reveals this in a striking manner.

At the death of an Egyptian, a written slip was enclosed with the dead body, and its length varied with the amount that could be paid to the professional scribes.

It is common, at the obsequies of some of our good and great men to hear it said, "He has gone so and so, He has done such and such good things." These manuscripts, to solicit favours from their Deity, said, "I have not so and so." The ten commandments for the guidance of the living said, "Thou shalt not, so and so."

There are no greater pearls of literature, inside or outside of Holy Writ, than are to be found in the "Book of the Dead," and the high moralities are there laid down with strength and beauty nowhere excelled.

Joseph also learned all the wisdom of the Ancients at On, he married a daughter of a Priest of On.

Our practices and our precepts have come down to us from this age, of which it has been said "the Wisdom of Solomon was only exceeded by that of the Egyptians."

Whilst it is natural to glory in Great Antiquity, the greatest Pride and Interest of a Freemason should be that he is a part of the broadest and most far-reaching Society on Earth that actively propagates the practice of Brotherly Love, Relief and Truth.

## FASCISM AND COMMUNISM AS DESTRUCTIVE POWERS

By RABBI H. GEFFEN

In the daily news from Spain, we do not hear the terror and misfortunes of individuals, creating continual, incessant pain and grief and moaning deep in the heart.

Our heart becomes affected not because multitudes of people are subjected to indescribable torture, but because we are afraid that Fascism will be victorious and increase wretchedness in the world, but because of the painful recognition that there is no sense or excuse for the terrible sufferings imposed on the nation and the rivers of blood in which they have been forced to abide.

The esthetic and cultural institutions which had enlightened, elevated and directed men's activities through the past generation have perished.

Fascism is abominable to any man with a clean mind. In Fascism there is no individual, private, personal happiness. The millions of population in the Fascist-ruled countries do not enjoy their lives, even in a minimal measure, in comparison with other countries. Fascism has the quality to act as an intoxicant, in order to confuse. It ascends from the depths of the soul-storming emotions, which overflow the common

sense and sound judgment. Gigantic, glorious celebrations, folk demonstrations of stormy, exciting character, speeches filled with enthusiasm and fire, are the intoxicating elements used to still the moral and physical pains of the individual in the dark. They also free him from his unhappy, oppressed condition. It is no wonder, for man's life, particularly in Europe, after the World War, was so miserable and sorrowful, that they longed for intoxication to cloud their woe.

But such exhilaration cannot last long. You cannot feed the people continuously with parades and drills, or even with the oratory of the Fuehrer. The citizen of the Fascist country now feels the slavery to which he is subject, knows full well the transgression, falsehood and deceit of the idea that placed him in absolute subjection. But now he must be silent, for he must not think even for himself.

By intoxicating their subjects, the Fascists turn them into willing slaves of tyrannical, despotic and intolerant demagogues, barbarians both politically and theologically. Fascism is a psychosis which has embraced many nations in Europe and caused the

opening of a Gehennah in Spain, with the intention to kindle the fires of war in Europe.

The twin evil, Communism, under a mask of high ideals, the annihilation of poverty and inferiority, has also oppressed and persecuted democracy, liberty and freedom of speech. Communism was the first to blot out and crush man. Under the mask of promoting happiness, Communism caused endless torture, affliction and distress. Communism has absolutely subjected the individual to the Bolshevik rank. We know the way of thinking of the Communists: "We will free man of his economic troubles, and through this, we will bring about his undoing, kill his inclinations and abilities, and thus we will prepare him to accept that abnormal, strange idea, that it is a precept and a duty to exterminate man, to cause him to suffer, and to die for the betterment of future generations; that it is good for man to be tortured by hunger, cold and illness, and corporal and moral sufferings, with the hope that in the future maybe he will obtain satiety, warmth and light. Even if we will take for granted those ideas, is it possible for us to get rewarded for our sufferings by a feeling of confidence that those sufferings will really bring the economic redemption of the individual,

and to the entire human race? No, there is not in existence such security.

Besides this, Communism persecutes religion and destroys the houses of worship, prayers, the high privilege of the soul, the communion with the Great Architect of the Universe, the wireless between man and God; desecrates the Holy Bible, the inspired record of God manifest in nature, history and the human soul; the only book where we find surpassing beauty of description of spiritual things; where we find the right path for our life journey; where we learn of the purpose of God concerning the human soul; where we find the origin of all morals and ethics. That precious spiritual treasure, the Communists are intending to root out.

The Russian government has distinguished itself by its inhumanity, cruelty, wildness, in lowering man's dignity, maltreating and abusing the sanctities of millions of people. By these abuses, Communism produced and developed bitterness and oppression in the hearts of the masses used to freedom and democracy, and awakened the lust for murder and annihilation in the hearts of the Fascist nations. So both isms are the foes of mankind.

## FREEMASONRY AND THE INQUISITION IN SPAIN

By HENRY CHARLES LEA, LL.D.

*The following article is reprinted by permission from Henry Charles Lea's "History of the Inquisition of Spain," published in four volumes, by the MacMillan Company; copyright, 1907, by the MacMillan Company. It is suggested that the reader who is interested in the period consult the complete work. It is considered one of the most authoritative treatments extant, and may throw some light upon the present state of mind in that unhappy country.—A. H. M.]*

### FREE-MASONRY

Few subjects have been so fertile as Freemasonry in the growth of legend and myth. If we may believe some of its over-enthusiastic members, the Archangel Michael was the grand master of the earliest Masonic lodge, the builders of the Tower of Babel were wicked Masons, and those who held aloof from the impious work were Free-Masons. Others trace its origin to Lamech, and others again tell us that the first grand lodge in England was founded by St. Alban in 287. Its adversaries are equally extravagant; if we may trust them it is the precursor of Antichrist and a survival of Manicheism; it is supreme in European cabinets and directs the policy of the civilized world in opposition to the Church. Every pope in the nineteenth century fulminated his anathema against it. The Abbe Davin assures us that Jansenism is the masterpiece of the powers of evil and that it has become, in the form of Masonry, the most formidable of secret societies, organized for the destruction of the Christian Monarchy.

There are zealous Spanish Masons who assure us that the Comunidades of Castile and the Germania of Valencia were the work of Masons; that Augustin and Pedro Cazalla and the other victims of the auto of May 21, 1559, mere Masons, and that the unfortunate Don Carlos was a victim of Masonry.

Descending to the sobriety of fact, Masonry emerges into the light of history in 1717, when Dr. Desaguliers, Anthony Sayer, George Payne and a few others formed, in London, an organization based on toleration, benevolence and good-fellowship. Its growth was slow and its first appearance in Spain was in 1726, when the London lodge granted a charter for one in Gibraltar. Lord Wharton is said to have founded one in Madrid, in 1727, and soon afterwards another was organized in Cadiz. These were primarily for the benefit of English residents, although doubtless natives were eligible to membership. As yet it was not under the ban of the Church, but its introduction in Tuscany led the Grand-duke Gian Gastone to prohibit it. His speedy death (July 9, 1737), caused his edict to be neglected; the clergy represented the matter to Clement XII, who sent to Florence an inquisitor; he made a number of arrests, but the parties were set at liberty by the new Grand-duke, Francis of Lorraine, who declared himself the patron of the order, and participated in the organization of several lodges.

Clement sustained his inquisitor and issued, April 28, 1738, his bull *In eminenti*, calling attention to the oath-bound secrecy of the lodges, which was just cause of suspicion, as their object would not be concealed

within six days, of all infractions, under pain of excommunication and of two hundred ducats. The edict was to be read in the churches and to be affixed to their portals, thus giving an effective advertisement to the new institution by conveying a knowledge of its existence to a population thus far happily ignorant.

The Inquisition, however, was not allowed long to enjoy the exclusive jurisdiction claimed, for Philip V, in 1740, issued an edict under which, we are told, a number of Masons were sent to the galleys, while the Inquisition vindicated its rights by breaking up a lodge in Madrid and punishing its members.

There was thus established a cumulative jurisdiction which continued for State autocracy and Church autocracy were alike jealous of a secret organization of unknown strength which, in troublous times might become dangerous. Fernando VI manifested this by a *pragmatica* of July 2, 1751, in which he forbade the formation of lodges under pain of the royal indignation and punishment at the royal discretion; all judges were required to report delinquents, and all commanders of armies and fleets to dismiss with dishonor any culprits discovered in the service. That, in spite of these repressive measures, Free-Masonry was spreading, may be assumed from the publication, about this time, of two editions of a little book against it, in which this decree is embodied.

Padre Feyjo assisted in advertising the Order by devoting to it a letter in which, with gentle satire, he treated it as a hobgoblin, imposing on public credulity with false pretences, although there might be evil spirits among the harmless ones.

The Inquisition meanwhile was not idle, though it did not imitate the severity of the papal government or of the royal edicts. In 1744 the Madrid tribunal sentenced, to adjuration *de levi* and banishment from Spain, Don Francisco Aurion de Roscobel, canon of Quintanar, for Free-Masonry; in 1756 the same tribunal prescribed reconciliation for Domingo de Otas and, in 1757, a Frenchman named Tournon escaped with a year's detention and banishment from Spain, although by endeavoring to induce his employees to join the Order, he was reckoned as a dogmatizer.

Another case about the same time reveals a strange indifference, possibly attributable to hesitation in attacking a dependent of a powerful minister. A priest named Joachin Pareja, presented himself, April 19, 1746, to the Toledo tribunal and related that when, in 1742, he accompanied the Infante Phelipe to Italy, he lay for some months in Antibes, where he made the acquaintance of Antonio de Rosellon, gentleman of the chamber to the Marquis of la Ensenada, who talked freely to him about Free-Masonry, of which he was a member. He had but recently learned that Free-Masons were an infernal sect, condemned by a papal bull, and he had made haste to denounce Rosellon. No action was taken for eighteen months, when, on October 13, 1747, the tribunal asked the Madrid inquisitors to examine Rosellon, after consulting the Suprema. The Suprema promptly scolded it for its remissness and ordered it to make inquiry of other tribunals; the customary interrogations were sent around with negative results, and on January 8, 1748, the fiscal reported accordingly: there was but one witness and therefore he recommended

When thus, without provocation, Rome declared war to the knife against the new organization, it naturally became hostile to Rome, and when its membership was forbidden to the faithful, it was necessarily confined to those who were either indifferent or antagonistic to the Roman faith.

While the papal commands were ignored in France, they had been eagerly welcomed in Spain. The bull *In eminenti* received the royal exequatur and the Inquisitor-general Orbe y Larreategui published it in an edict, October 11, 1738, pointing out that the Inquisition had exclusive jurisdiction in the matter. He promised to prosecute with the utmost severity all disobedience to the bull, and called for denunciations,

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suspension, which was duly voted. Some twenty months passed away when suddenly, September 7, 1751, the Suprema recurred to the matter and wrote to Toledo demanding a report. Toledo waited for more than a month, and then, on October 16, replied that it referred the whole affair to the Madrid tribunal, as Parea and Hosellon were both in that city.

This probably ended the case.

Free-Masonry was growing and extending itself throughout influential circles. In 1760 the *Gran Logia española* was organized and independence of London was established; in 1780 this was changed to a Grand Orient, symbolical Masonry being subordinated to the Scottish Rite. In this we are told that such men as Aranda, Campomanes, Rodriguez, Nava del Rio, Salazar y Valle, Jovellanos, the Duke of Alva, the Marquis of Valdelirias, the Count of Montijo and others were active; that the ministers of Carlos III were mostly Masons and that to them was attributable the energetic action against Jesuitism and Ultramontanism.

To what extent this is true, it would be impossible to speak positively, but unquestionably Masonry afforded a refuge for the modern spirit in which to develop itself against the oppressive Obscurantism of the Inquisition.

A disturbing element was furnished by Cagliostro who, in his two visits to Spain, founded the lodge Espana, in competition with the Grand Orient. This attracted the more adventurous spirits and grew to be revolutionary in character. It was the centre of the foolish republican conspiracy of 1796, known as the conspiracy of San Blas, from the day selected for the outbreak. Arms were collected in the lodge, but the plot was betrayed to the police; three of the leaders were condemned to death, but at the intercession of the French ambassador, the sentence was commuted to imprisonment for life. The chiefs were deported to Laguayra, where they captured the sympathies of their guards and were enabled to escape. In 1797 they organized a fresh conspiracy in Caracas, but it was discovered and six of those implicated were executed.

In the troubled times that followed, the revolutionary section of Masonry naturally developed, at the expense of the conservative. There is probably truth in the assertion that the French occupation was assisted by the organization of the independent lodges under Miguel de Azanza, one of the ministers of Carlos IV, who was grand master. The ensuing war was favorable to the growth of the Order. The French armies sought to establish lodges in order to popularize the "intrusive" government, while the English forces on their side did the same, and the Spanish troops were honeycombed with the *trincheras*, or intrenchments, as these military lodges were called.

With the downfall of Napoleon and liberation of the papacy, Pius VII made haste to repeat the denunciation of Masonry. He issued, August 15, 1814, a decree against its infernal conventicles, subversive of thrones and religion. He lamented that, in the disturbances of recent years, the salutary edicts of his predecessors had been forgotten and that Masonry had spread everywhere. To their spiritual penalties he added temporal punishments—sharp corporal afflic-

tion, with heavy fines and confiscation, and he offered rewards for informers. This decree was approved by Fernando VII and was embodied in an edict of the Inquisition, January 2, 1815, offering a Term of Grace of fifteen days, during which penitents would be received, and after which the full rigor of the laws, secular and canonical, would be enforced. Apparently the result was inconsiderable, for, on February 10th, the term was extended until Pentecost (May 14th) and inviolable secrecy was promised.

Fernando had not waited for this, but had already prohibited Masonry under the penalties attaching to crimes of the first order against the State and, in pursuance of this, on September 14, 1814, twenty-five arrests had been made for suspicion of membership.

Thus, as before, there was cumulative jurisdiction over Masonry. The time had passed for competencies between the Inquisition and the royal courts; it was too closely identified with the State to indulge in quarrels, but still there was jealous susceptibility and self-assertion. As early as 1815 this showed itself in the prosecution of Diego Dilicado, parish priest of San Jorje in Coruna, because he had reported the existence there of a lodge to the public authorities and not to the Inquisition.

Several cases, in 1817, show that when a culprit was tried and sentenced by the royal courts, the Inquisition insisted on superadding a prosecution and punishment of its own. Thus when Jean Rost, a Frenchman, was sent to the presidio of Ceuta by the chancellery of Granada, the Seville tribunal also tried him and ordered his confinement in the prison of the presidio at the same time demanding from the chancellery the Masonic title and insignia of the prisoner and whatever else appertained to the jurisdiction of the Inquisition.

The Madrid tribunal, May 8, 1817, sentenced Albert Leclerc, a Frenchman, for Free-Masonry; he had already been tried and convicted by the royal court, and a courteous note was addressed, as in other similar cases, to the Alcalde de Casa y Corte, to have him brought to the secret prison, for the performance of spiritual exercises under a confessor commissioned to instruct him in the errors of Masonry, and to absolve him from the censures incurred, after which he would be returned to the alcalde for the execution of his sentence of banishment. So, in July, 1817, the Santiago tribunal collected evidence against Manuel Llorente, sergeant of Grenadiers, and the Suprema directed that, as soon as the secular trial was finished, he was to be imprisoned again and tried by the tribunal.

For this punctiliousness there was the excuse that the papal decrees rendered Masonry an ecclesiastical crime involving excommunication, of which the temporal courts could take no cognizance. This duplication of punishment may possibly explain the extreme variation in the severity of the penalties inflicted. In 1818 the Madrid tribunal sentenced Antonio Catala, captain in the volunteer regiment of Barbastro, to a very moderate punishment, alleging at a reason his prolonged imprisonment and ill-health. The Suprema sent back the sentence for revision, when the adjuration was changed from *de levi* to *de vehementi*. Then the Suprema took the matter into its own hands and

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MASONIC CRAFTSMAN

condemned him to be reduced to the ranks for four years' service in the regiment of Ceuta, which was nearly equivalent to four years of presidio. On the other hand, in 1819, the sentence was confirmed of Martin de Bernardo, which was merely to adjuration *de levi*, absolution *ad cautelam*, a month's reclusion and spiritual penances. Greater severity might surely have been shown in the case of the priest, Vicente Perdiguera, commissioner of the Toledo tribunal, when, in 1817, the Madrid tribunal suggested that, in view of his notorious Free-Masonry and irregular conduct, he should be deprived of his office and insignia and of the fuero of the Inquisition. To this the Suprema assented and with this he escaped.

It casts doubt upon the reported extent of Free-Masonry that, in spite of the vigilance of the Inquisition, the number of cases was so small. From 1780 to 1815 they amount in all only to nineteen. Then, in 1816, there is a sudden increase to twenty-five; in 1817 there are fourteen, in 1818 nine, and in 1819 seven.

Possibly there may have been others tried by the civil or military courts, which escaped inquisitorial action, but in view of its jealous care of its jurisdiction, these cannot have been numerous.

Yet all authorities of the period agree that, under the Restoration, Masonry flourished and spread, es-

pecially in the army; that it was the efficient source of the many plots which disturbed Fernando's equanimity, and that the revolution of 1820 was its work, backed by the widespread popular discontent aroused by the oppression and inefficiency of his rule. When, in January, 1820, the movement was started by the troops destined for America, in their cantonments near Cadiz, there was a lodge in every regiment. Riego, who led the revolt, was a Mason, and so was the Count of la Bisbal who ensured its success when, at Ocaña, whither he had been sent to command the troops gathered for its suppression, he caused them to proclaim the Constitution. At Santiago, the first act of the revolutionaries was to sack the Inquisition and to liberate the Count of Montijo, grand master of the Masonic organizations, who lay in the secret prison.

We shall have occasion hereafter to see the ruinous part played by Free-Masonry, and its offshoot the Comuneros, during the brief constitutional epoch from 1820 to 1823. With the restoration of absolutism the Comuneros disappeared and Masons became the object of persecution far severer than that of the Inquisition. They were subjected to the military commissions set up everywhere throughout Spain, and those who would not come forward and denounce themselves were declared, by an order of October 9, 1824, to be punishable with death and confiscation.

## ROMAN CATHOLICISM AND MASONRY

At the present day the question of whether the Order of Freemasons is recognized and accepted by the Roman Catholic Church or not is comparatively unimportant, as that church no longer has either power or authority to enforce its edicts except in so far as they affect its own members. It may be of interest to Freemasons, however, to know something of the methods adopted by that church in the good old days when it was all-powerful. In that connection the following outline of the methods of persuasion used, some two hundred years ago, in the endeavor to extract from a Freemason, a naturalized Englishman, the secrets of the Craft, may prove illuminating. Some will say such things are ancient history, and could not possibly happen today, but history has been known to repeat itself.

The Freemason to whom this account refers was born in Switzerland, and after some years residence in England, during which he became naturalized, he settled in Portugal as a dealer in precious stones. Freemasonry having been banned by Papal edict, the lodges in the latter country at that time met in secret at the houses of different members in turn. A female in one of those households admitted to her father confessor that she knew of such meetings, and named the brother referred to, who was then the master of the lodge, as their leader. She furnished details, some of which were perhaps based on truth, of times and place of meetings, and declared that in her opinion those dreadful Freemasons were monsters in human form, planning and perpetrating most horrible crimes.

As a result of this "confession" our brother was shortly arrested on a wholly fictitious charge of hav-

ing stolen a diamond; and once in custody was handed over to the loving care of the Holy Office of the Inquisition. He was searched, deprived of all papers, moneys and everything of value; and then incarcerated in a gloomy dungeon, shut off from all communication with his fellow creatures; and was warned against knocking on walls, speaking aloud, or creating any sort of disturbance. His only means of summoning his gaolers when such proved absolutely necessary was by tapping with a heavy padlock on the outer side of the prison door, which he could barely reach by thrusting his arm through a grating in the door.

On the day following his arrest he was conducted, bareheaded, before the court of the Inquisition, which consisted of a president and three inquisitors. They, after examining him as to his name, age, place of birth, religion, and other details, exhorted him to make full confession of all his crimes, sins, and misdeeds, committed throughout his lifetime. On his declaring that he had been taught from infancy that such confession should be made to God alone, and not to man, he was recommitted to his dungeon, and there remained in solitary confinement for a further period of three days.

At the next examination before the same tribunal he learned for the first time that the real reason for his arrest and imprisonment was the knowledge of his connection with the Masonic Order. After being further questioned and intimidated he was placed in a still deeper dungeon, practically without light, with but little air, and lacking even the most elementary conveniences. He was allowed to stagnate in this loathsome isolation for more than a week, and was then

resummoned for a further interrogation. On this occasion his inquisitors counselled him that if Freemasonry were as virtuous as its supporters contended there could be no reason for concealing its secrets. On his still refusing to confess, he was returned to his prison, where he became seriously ill from the terrible conditions under which he was forced to exist. As soon as they deemed he had sufficiently recovered he was submitted to a further examination, but continued steadfast to his obligations. A further period of a week or longer in his loathsome dungeon was followed by yet another and more severe interrogation.

At this examination he was commanded to disclose all that he knew of the secrets of Freemasonry, and also the names of his associates in the lodge; and was threatened with grievous penalties if he failed to comply; but despite all threats and intimidation he refused to violate his trust. Several similar examinations followed, the intervals between being spent in his underground prison; and at length, he still persisting in his refusal, he was condemned and ordered by the court to be put to the torture. The following particulars of his experiences, although considerably condensed and abbreviated, are based on his own account of the proceedings.

The torture chamber was a square tower, without windows, lighted only by two candles, with the doors heavily padded with quilted curtains to prevent the dreadful cries and heartrending groans of the unhappy victims from reaching the ears of other prisoners. The victim, immediately on his entry, was seized and disrobed by six wretches, and completely naked was fastened to a bench or scaffold by an iron collar firmly clamped around his neck, and iron rings fastened to his ankles. These latter being adjustable permitted his body to be stretched to its utmost extent. Eight ropes were then wound tightly round his limbs, two to each arm, and two round each thigh; and after being passed through specially prepared holes in the scaffold was tautened by four men, each hauling on two of the ropes, at a given signal.

The ropes, being only of the thickness of a man's finger, cut through the flesh, in some cases to the very bone, causing the blood to gush forth from the wounded limbs. A physician was in attendance who felt the victim's pulse and temples from time to time to ensure that death did not deprive the torturers of their prey. The ropes were loosened slightly from time to time, and the victim interrogated, and after each refusal the tightening and stretching was repeated. After this ordeal had been four times repeated the poor victim, as a consequence of the excruciating pain and loss of blood, lost consciousness, and on recovering found himself again in his foetid dungeon.

After an interval of some six weeks to permit of partial recovery from his wounds, during which the victim was continually harassed by his inquisitors, he was submitted to a still more fiendish maltreatment. His arms were stretched to their full extent above his head with the palms of the hands turned outwards, and after being fastened together at the wrists were pressed together by an appliance which forced the backs of the hands to come together, dislocating both shoulders and causing excruciating pain. This treat-

ment was repeated three times, the intervals being devoted as before to repeated interrogations, and to threats of still more awful ordeals to follow. After the third application of this horrific machine, the dislocations were roughly replaced and treated by the attendant surgeons, accompanied by still more exquisite pain.

Following this agonizing and brutal treatment a period of some two months was necessary before the victim was deemed fit for further inquisition, the whole of the intervening period being spent in the underground dungeon under horrifying conditions. This lengthy respite was only due to the refusal of the physician to pass the victim as fit for the next ordeal, in which the victim was subject to still more barbarous and inhuman experiences. The naked victim was laid upon a bench and a heavy iron chain was wrapped twice around him, crossing on his stomach, the ends of the chain being attached to the wrists. Ropes and pulleys attached to the chain and to the arms permitted the chain to be tightened and slackened. This appliance resulted in both shoulders and wrists being put out of joint, and the whole body being bruised and battered by the heavy chain.

The operation just described was twice repeated, and was only discontinued then on the refusal of the physician to permit its continuance. Following this the victim remained in his horrible dungeon until he was considered sufficiently recovered to be sent to the galleys. The injuries inflicted had however so far undermined his physique that . . . he proved quite unfitted for the duties assigned to him, the degrading occupation of a galley slave, and he was removed to an infirmary for treatment. He remained there until by the intervention of the British Minister, who claimed his release as a naturalized subject of the King of England, he was eventually released and returned to England, a pitiful broken wreck. The account of his dreadful experiences at the hands of the church was written by himself and published in London in 1746.

According to that account, despite the horrifying treatment he received, he still continued steadfast to his Masonic obligations. The foregoing may well be read in conjunction with some of the articles published by the Roman Catholic press, for purposes of comparison. Most of such articles refer to happenings of bygone days as this does, and have as much or as little connection with churches or societies of the present day.—J. S. D. in the *Masonic Journal of South Africa*.

#### JOSEPH EARL PERRY, G. M.

At its two hundred and fourth annual meeting held Wednesday, December 8, 1937, the Grand Lodge of Masons in Massachusetts elected Joseph Earl Perry, of Belmont, as its grand master.

Grand Master Perry has lived in Belmont since 1911, is a graduate of Williams College, Harvard Law School, and Boston University School of Business Administration.

He was made a Mason in Mountain Lodge in Shelburne Falls, Mass., in 1909, by his father, Dr. Joseph C. Perry, who was a past master of that lodge. He

affiliated with Belmont Lodge in 1919, and became its worshipful master in 1929. He was district deputy for the Brighton Fifth District in 1933 and 1934, deputy grand master in 1936, and was judge advocate of the grand lodge.

He has been active in many local affairs, including service for three years on the school committee and six years in the Massachusetts Legislature, during which time he was chairman of the Committees on Taxation and on Constitutional Law. He has also served as chairman of the Board of Trustees of the Belmont Methodist Episcopal Church, president of the Belmont Rotary Club, and vice-president and counsel of the Waverley Co-operative Bank. He has been a town meeting member since the establishment of the representative town meeting. During the World War he served in the Belmont Company of the Massachusetts State Guard, and for three years was Massachusetts Income Tax Assessor.

For the past two years he has been president of the State Association of Y. M. C. A.'s in Massachusetts and Rhode Island representing an aggregate membership of more than 50,000 members, and for several years has been secretary of the Phi Beta Kappa Association of Greater Boston, and secretary and counsel of the Boston Executives' Association. Some of his other affiliations are memberships in the Boston, Middlesex, and American Bar Associations, Oakley Country Club, and Boston Chamber of Commerce.

Two other residents of Belmont, William R. Barss and Robert D. Webster, are serving as district deputies for the Cambridge Second and the Roxbury Fourth Districts, respectively.

The installation of the newly elected grand lodge officers took place in the Masonic Temple in Boston on the afternoon of December 27, at the Stated Communication, to which all Masons are admitted on presentation of the usual visiting credentials.



#### IRISH CATHOLIC MAYER FRATERNIZES WITH FREEMASONS

Mayor-elect Maurice J. Tobin of Boston was the guest of the members of St. John's Lodge, A. F. and A. M. at Masonic Temple, Boston, recently at a dinner St. John's Lodge, the oldest Masonic body in America. Former State Senator Henry Parkman introduced the Mayor-elect.

"I recognize with deep appreciation that I am the recipient of a vote of confidence from the people of all races and all creeds," said Mayor-elect Tobin in his address. "Secure in their freedom to follow the dictates of conscience in any duty they owe to God, their country their neighbors and themselves, our German brethren will again teach the simple tenets of Masonry."

Charles D. Tuckerman was chosen as master to succeed Beach. Allan W. Lufkin was named senior warden; Walter S. Hall, junior warden; Starr A. Burdick, treasurer; Ira M. Conant, secretary, and David T. Montague trustee of the permanent fund.

#### HE WAS 95 YEARS A MASON

In recent issues the *Sun* has chronicled the stories of a number of venerable Masons who have established long records of service to the Craft, in one or two instances running seventy years or more. Those records are paled, however, when we turn back the pages of Canadian Freemasonry, as found in the *Ingersoll Chronicle* of May 12th, 1870, where it is set forth that one, Charles McCue, died at the age of 112, after having been a Mason since 1775. In other words, Bro. McCue was a Mason for 95 years, surely

a new high mark in the annals of Freemasonry in the world, at least since the days of King Solomon. The *Sun* is pleased to publish the report of Bro. McCue's death and a sketch of his career as it appeared in the *Ingersoll Chronicle*.

#### DEATH OF THE OLDEST MASON IN THE WORLD

(*Ingersoll Chronicle*)

We briefly announced in our last issue the death of Mr. Charles McCue, at the advanced age of 112 years, 10 months and 21 days. He was buried on Saturday afternoon, with Masonic honors, his remains being followed to the grave by a large number of the brethren, (many of whom were from a distance) and by a large concourse of other friends, headed by the *Ingersoll* brass band playing a dead march. Mr. McCue was born in the town of McGibbery, Parish of Machremesk, County Antrim, Ireland, and was christened in the Church of England, in Lodgerstown, by the Rev. Philip Fletcher. He joined the yeomanry in 1793, and served in the rebellion of 1798. He, with his family, emigrated to this country in 1837. Deceased enjoyed excellent health up to within a few days of his death, and retained all his faculties. His sight, however, became impaired during the past few days. His last words, uttered a few moments before his spirit fled were, "Lord Jesus, receive my spirit." The wife of Mr. McCue, we may mention, died 1st April, 1867, near this place, aged 99 years. Mr. McCue leaves a large family of sons and daughters, grandchildren and great-grandchildren.

"For the information of our Masonic readers, we may say that St. John's Lodge here, of which he was a member, has indisputable evidence that Mr. McCue was made a Mason in 1775, he being then only eighteen years of age. The last time he visited St. John's Lodge was on 30th July, 1863. Previous to his affiliation, the Grand Secretary of G. L. of Ireland was communicated with, who transmitted to St. John's Lodge a copy of Mr. McCue's Grand Lodge Certificate, giving his age, the date of his initiation, and other information."—*Masonic Sun (Canada)*.

#### SOME VERMONT HISTORY

The first Lodge of Free and Accepted Masons in Vermont received its charter from the St. Andrews' Grand Lodge of Massachusetts, dated November 10, 1781. By the chapter the lodge was located at Springfield under the name of Vermont Lodge, No. 17. In this year thirty-five towns east of the Connecticut River were admitted as a part of the State of Vermont, and in October the same year a session of the Vermont Legislature was held at Charlestown. It was probably on account of this extension of the jurisdiction of Vermont over these towns of New Hampshire that the first meetings of the lodge were held in Charlestown. The officers were elected December 18, 1781, and Col. John Barrett, of Springfield, became the master and held the office for some years. This union of New Hampshire towns with Vermont was soon dissolved, and in 1788 a new lodge was chartered and located at Charlestown, and Vermont Lodge was moved to Springfield and became Vermont Lodge, No. 1.

In 1795, it was moved to Windsor, where it was held until 1831, when, owing to the anti-Masonic movement, it suspended.

October 8, 1811, St. John's Lodge, No. 31, was instituted in Springfield, and the first meeting was held in Leonard Walker's Hall on Parker Hill, October 21, 1811, when James Underwood was chosen master.

In 1832, meetings were suspended until May 7, 1853, when a meeting was held in the hall in the Tontine Building, and Rev. Robinson Smiley became master.

This lodge was reorganized February 3, 1857, under a new charter, James Lovell being the first master of the new lodge. The number was then changed to 41.

Skitchewang Chapter, No. 25, Royal Arch Masons, was instituted June 13, 1873. Meetings were held at North Springfield, but the Chapter was afterwards moved to the village, and the meetings were held in the Woolson block. In 1887 the grand chapter granted permission to move the chapter to Ludlow

for four years, after which it was to alternate between Ludlow and Springfield, two years in each place. The chapter was permanently located in Springfield in 1902.

Springfield Council, No. 18, R. and S. M., was instituted at Springfield in 1878.

Springfield Masonry began to move in earnest for a Masonic Temple in 1922; for in that year St. John's Lodge, No. 41, F. & A. M.; Skitchewang Chapter No. 25, R. A. M.; Springfield Council, No. 18, R. & S. M.; and Ramona Chapter, No. 4, O. E. S.; each took out shares in the Springfield Co-operative Savings and Loan Association to create a building fund for that purpose.

Through the activities of the above bodies, a committee was appointed in 1935 to consider the advisability of purchasing a site and preparing it for the purpose. As a result of the report of that committee, the different Masonic bodies voted to form a corporation for the purpose of acquiring a Masonic Temple.

The Springfield Masonic Association, Inc., was organized in 1936. The Articles of Association were filed in the office of the Secretary of State, March 23, 1936, and the first meeting of the incorporators for completing the organization of the Corporation was held April 6, 1936.

The Board of Directors of said corporation on July 1, 1936, purchased the so-called W. H. H. Slack property on the west side of Main Street in Springfield, Vt., which has been remodeled and furnished and made ready for use early in 1937.

#### THE RECORD SURPASSED

Mr. Alfred H. Moorhouse,  
Boston, Mass.

Dear Brother Moorhouse:

Regarding the attached clipping, "Seventy Years a Mason," from the MASONIC CRAFTSMAN, recently issued, it may interest you to know that in your own door-yard you can find this record surpassed, and by a brother who regularly may be found at his desk, and whom it is a pleasure to meet.

Judson Baldwin, whose home address is 87 Georgia Street, Roxbury, is the active treasurer of the Mechanics Charitable Association, and may be found at the Huntington Avenue office; ordinarily he leaves for home each day about 3:30 p.m. Can be reached at his home—Tel. GAR. 2317.

He does not allow himself to be out evenings—but at the Paul Revere celebration by St. Andrews' Chapter, a few years ago, he was present and was presented by the Grand High Priest with the Paul Revere Medal, the highest decoration given by the Grand Chapter,

pay, 1929; served So. African War 1899-1902, (Queen's Med. 5 clasps, King's Med. 2 clasps), European War, 1914-18, (despatches 5 times, D.S.O. Bt. Lt. Col.), C.M.G., Bt. Col. Recreation: Won Diamond Sculls at Henley, 1907. Address: 6 Audley Sq., W. 1. Clubs: Guards, Carlton.—*London Times*.

#### FEW MASONS IN SWITZERLAND

There are 913,523 votes in Switzerland, according to the results of a recent survey.

Of this number about 4,177 are Masons, or less than one-half of one per cent of the total. The Masons, no doubt, are divided in their affiliation with the various political groups. How can it be possible, it is asked, that the Masonic institution could be harmful to that Government, which is free in all its activities and implications? But the belief erroneously obtains of Switzerland, as it does of other continental countries of Europe, particularly where the Roman Catholic Church is predominant.

It is encouraging to learn that among Catholic voters in Switzerland, there are some who are supporting the continuation of Masonry, along with other fraternal organizations in that country, which speaks well for the character of liberty which the Swiss have professed for many years.

The following statistics, reprinted in a recent issue of *The Bulletin of the International Masonic Association* from *L'Alpina*, organ of the Swiss lodges, were established after the results of the elections to the National Council in 1935, and show to what extent the ballots of 4,177 Masons would affect the affairs of Switzerland, assuming they would vote as a block, which, of course, is very improbable:

Conservative party	185,052
Radical (left) party	216,664
Liberal (center) party	30,476
Peasant (center) party	100,300
Peasant Youth (left) party	28,161
Democratic Socialist (left) party	255,843
Communist (extreme left) party	12,569
Independent (Catholic right) party	37,861
Frontist (extreme right fascist) party	13,740
Total	913,523

#### 100 YEARS PRECEDENT BROKEN

"University Night," in University Lodge, A.F. and A.M., No. 496, Toronto, Canada, was celebrated October 13, with a ceremony unique in Canadian Masonic annals. M.W. Bro. W. J. Dunlop, Grand Master of the Grand Lodge of Canada, occupied the prerogative of the grand master, called a special communication of the grand lodge, and made Hon. Dr. H. J. Cody, President of the Uni-

versity of Toronto, a Master Mason in a most interesting ceremony.

According to the grand master, the making of a Mason "at sight" has not been without precedent, but the right has not been exercised in Canada for at least 100 years, and in the Grand Lodge of England for 150 years. In recent years, William Howard Taft, when President of the United States, was made a Mason "at sight" by the Grand Lodge of Pennsylvania.

The imposing spectacle was witnessed by University men from all parts of Ontario to the number of about 500, and by R.W. Bro. Dr. A. Williams, Grand Orator of the Grand Lodge of Florida, and graduate of Toronto University, who travelled 1,500 miles to witness the function. Three members of Sachwan Lodge, West China—Dr. Wilfrid, Walter Small and Dr. H. Wangs, who came 3,000 miles, were also interested witnesses.

Dr. Bruce was introduced by a classmate of the University of Toronto, Dr. D. V. Anderson. Following the ceremony of making a Mason "at sight" Dr. Cody was presented with the apron worn by the grand master, M.W. Bro. Dunlop, on the night of his initiation, 29 years ago.

In the banquet hall the grand master replied to the toast, "The Grand Lodge," extolling the virtues of the candidate as a great Canadian whose life had been spent in honest endeavors to improve his country and conditions in it.

Dr. Bruce McDonold proposed the toast, "The University of Toronto," and told the story of the University having been purged of political virus by the late Sir James Whitney, and intimated that had this not been so he would have stood a poor chance of continuing as chairman of the Board of Governors of the University. He commended the work of the University Extension Department, under Prof. Dunlop, whose efforts now interested some 25,000 students outside the University.

Those who filled the chairs on this memorable occasion were:

W.M., W. J. Dunlop, G.M.; I.P.M., E. G. Dixon, Grand Sec.; S. W. Smith Shaw, P.D.D.G.M.; J.W., J. A. Hearn, G.J.W.; chaplain, Bishop W. C. White, Grand Chaplain; D. of C., Andrew Kinghorn, Asst. G.D. of C.; I.G., Harry Alexander, P.D.D.G.M.; S.D., W. J. Moore, P.D.D.G.M.; J.D., W. S. Kirkland, Asst. G.D. of C.; Sec., W. J. Attig, P. Asst. G. Sec.

#### CONDEMNS ATROCITIES

The Supreme Council of the Scottish Rite of Freemasonry, Southern Jurisdiction, closed its biennial session at Washington, D. C., on the night of October 22, 1937, with the conferral of the 33rd degree to 83 out of 181 who were des-

ignated to receive this degree. Those who were not present will receive the degree in the temples of their respective consistories at early dates.

On the last day of the session, and after due deliberation at its Wednesday and Thursday executive sessions, the Supreme Council again issued a pronouncement condemning the persecution, murder, assassination and imprisonment of Masons in certain countries of Continental Europe. The declaration drew attention to the significance of the fact that such action against Freemasonry has taken place under varying forms of ab-solutism, both political and spiritual. The position of the Supreme Council was stated as follows:

"The committee again takes occasion to condemn the persecution, imprisonment, assassination, and murder of Masons, for no reason other than that they are Masons, in some of the continental European countries by ruthless and irresponsible powers that seek to destroy all whose humanitarian ideas tend to thwart their own diabolical designs. We extend to our brethren in Spain, and other countries where the atrocities of murder and assassination of Masons are practised, our sincerest sympathy and fraternal good will, and we express the hope that the end of their persecution and sufferings is near at hand.

"The committee points to the fact that it is not without significance that wherever in the world today despots are seeking to destroy the liberties and take away God-given rights of the people, there Masonry is being suppressed, its property confiscated and its members imprisoned or murdered. Tyrants and despots, both political and spiritual, have long since learned that the ideals of Masonry are incompatible with the nefarious business of despotic and oppressive rule, and it is not strange that those who seek to impose their iron will of tyranny upon a people, despise and fear Masonry. On the other hand, it is likewise significant that wherever in the world the ideals of democracy obtain and the principles of constitutional government by the people's representatives are in force, Masonry prospers and carries on its work unmolested, and is respected by those who love liberty and believe in government by law."

#### THE INCOMPARABLE IL DUCE

Like one who whistles while making a short nocturnal cut across a graveyard, Fascist leaders must exaggerate to keep up their courage and manifest their genius for home consumption. In a foreword to a book of speeches, which he recently issued, the one and only Il Duce says: "I granted 60,000 audiences in one year and dealt in the same period with 1,887,112 written requests which have been sent to my private secretary."





## All Sorts

THE MEASURE OF A MAN  
 Not—"How did he die?"  
 But—"How did he live?"  
 Not—"What did he gain?"  
 But—"What did he give?"  
 Not—"What was his station?"  
 But—"Had he a heart?"  
 And—"How did he play his God-given part?"  
 Not—"What was his church?"  
 Nor—"What was his creed?"  
 But—"Had he befriended those in need?"  
 Not—"What did his sketch in the newspaper say?"  
 But—"How many were sorry when he passed away?"  
 —Masonic Light.

## CAUGHT!

Voice on the Telephone: "My son will not be able to come to school this afternoon; he has a cold."

Teacher: "Very well, sir. Who is speaking?"

Voice: "My father, sir."

## HE FOUND OUT

An official of the telephone company was aroused from slumber. After bruising his knee on a chair, he reached the phone.

"Hello," he growled.

"Are you an official of the telephone company?"

"Yes, what can I do for you?"

"Tell me how it feels to get out of bed at 2 o'clock to answer a wrong number."

## OTHER END

O stout old gentleman was having trouble with the telephone. He could hear nothing but a confused jumble of sounds, and finally he became so exasperated that he shouted into the transmitter:

"Is there a blithering fool at the end of this line?"

"Not at this end," answered a cool, feminine voice.

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 "If you're leadin' an army or buildin' a fence,

Do the best that you can with your common sense.

One small word of praise in this journey of tears

Outweighs in the balance 'gainst car-loads of sneers,

The plant that we're passing as common place weeds

Oft proves to be jes' what some sufferer needs.

So, keep on a goin'; don't stay standin' still;

Some folks won't like you — but other folks will."

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When I quit this mortal shore, and mosey 'round the earth no more, don't weep, don't sigh, don't sob; I may have struck a better job.

Don't go and buy a large bouquet, for which you'll find it hard to pay; don't mope around and feel all blue—I may be better off than you.

Don't tell my folks I was a saint, or any old thing that I ain't; if you have jam like that to spread, please hand it out before I'm dead.

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